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DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, JULY 3, 1901.

WHOLE NO. 147.

IMMORTALITY:

My soul is as a great search light; I am seeking thee, Immortality, O my beloved.

I braved the storms, and my heart was chilled. I cried in the wilderness, but there came no echo.

I looked down a precipice, but was bewil dered at the sight of its unfathomable depth.

I begged of the sons of men to help me, but they passed me by.

I prayed to the God whom I had been taught to love, but heard no answer.

I stared at the burning sun, but was blinded: all around me seethed as if on fire—then came darkness. I staggered and fell.

Death came! Unmerciful and cold, but I feared not, him not.

His agents hand pressing upon my brow: it was thee, O Love!

I gazed at thy Light, and I saw—

“Life Eternal!” — Mattie Fernandez.

—SOCIETY AS IT IS.

Vermont, March 28.—Lieutenant Governor Martin F. Allen, of North Ferrisburg, and John W. Ketcham, of Vergennes, a member of the legislature, were arrested yesterday on charge of complicity with cashier Lewis in wrecking the Farmer's National Bank, of Vergennes. Mr. Allen is vice-president of the bank, and Ketcham while, not technically teller, did many of the duties of teller while in the employ of cashier Lewis.

This is society as it is. This is government; the modern brigand who uses state and national legislatures as tools to assist in robbing the people. Why bother ourselves about the conditions of the poor, while society, rotten to the core, maintains its rottenness in the form of government by tools selected from these unhealthy conditions?

A few days ago a prince with a long name (or rather with so many names that having mislaid the paper containing the account I am not able to give them) was robbed, in broad daylight, in the city of New York. The prince had just stepped off the ship on which he had taken passage to this country of free natural rights, to mingle for a while with a people who "assume, among the powers of the earth, the SEPARATE and EQUAL station to which the LAWS OF NATURE and of nature's God entitle them;" where these truths are held to be, self-evident; "that ALL MEN are created equal" (of course, the emphasis is mine,) when a hawk-eyed inspector—a hireling of government (and a very intelligent person, judging from his manner of speech)—stepped up to him and said: "I shall have to be after askin' ye to step aboard ship with me;" and led him to the captain's private office. He then ordered him to take off his overcoat, then his under coat, his vest, and, in fact, to undress. The result was that the inspector found concealed about the person of the prince some valuable jewelry, among which was a bracelet valued at \$1,000. The inspector robbed the prince of his jewels; told him he would take care of them for the government. The account stated that, if the government was inclined to be mean with the prince, it would keep his

jewels; but probably international courtesy would let him off with a fine.

Suppose the prince to have been traveling the highway, and to have been met by a footpad who robbed him of his jewels and then said to him: "We highwaymen have adopted this system of stealing for our mutual protection, in competition with all governments and peoples of the world; but, not to be mean with people of your rank, we, as a matter of regard for the acts and appliances of our calling—the art of obtaining without producing—show favor to princes and all potentates, rulers, law-makers, and millionaire robbers of long standing." Thus I am constrained to offer you the opportunity to pay me money (as a fine for carrying jewels concealed about your person); and you take your jewels." Would he have been any more robbed in this supposed case than he is now in the case of the government?

It appears that government construes the word "assume" to have an entirely different meaning from that which the writers of the Declaration of Independence intended to convey. For if we take for granted that the powers of earth and the laws of nature entitle men to separate and equal stations, we shall be obliged to take for granted that the inspector had no better right to rob the prince than the prince had to rob the inspector; and again, if all men are created equal among the powers of earth, this separate and equal station to which the laws of nature entitle man must necessarily give each person the same power; one over another, to govern and control—which amounts to no power at all, in the sense of a governing power. Hence, to be consistent, we must either stop robbing by command of written law and the power of government, or concede robbery to be just, and in accord with our separate and equal stations. We assume—who is "we?" Undoubtedly our forefathers intended it to include all the people; but as it is interpreted by government, it includes only that part of the people who write the laws, and those who execute them.

The Supreme Court of the United States has decided that the duties collected on Porto Rican products before the passage of the Foraker act were illegally stolen, and must be returned to the importers who originally paid them. This is good (for the importers) when we consider that the consumer has already paid them back. They decided, too, that the constitution follows the flag—or the flag follows the constitution; who can tell which?

"Washington, June 4. The cabinet today unanimously decided existing conditions did not warrant the calling of an extra session of congress this summer. The decision of the cabinet was announced after the meeting, in the following statement issued by Secretary Corlett:

"The president has determined that existing conditions do not require or warrant calling

congress together during the present summer, or making any change in the policy hitherto pursued and announced in regard to the Philippine Islands.

"It can be authoritatively stated that the Dingley rate upon goods from the Philippines entering the United States will remain in force as heretofore. The president will put into effect such changes in the tariff duties going into the Philippines as the tariff commission may recommend. The establishment of civil government, so called, in the archipelago, can proceed without interruption as soon as the military authorities consider the time ripe for its establishment."

"We are de boss!"

Oh, I almost forgot! Not only have the importers received payment in full—from their customers—of all duties paid on Porto Rican goods, but they have been paid a profit on such duties besides. O well, never mind; "pay 'em agin, stupid!"

Rutland, Vt. A. A. ORCUTT.

IMPORTANT NOTICE.

Those interested in the propaganda will be glad to hear that Comrade James F. Morton, Jr., will address us on The Essence of Liberalism next Sunday, July 7, at our Home Park. A short literary program will be given, of which the address will form part. We wish all to come, and bring their dinner in baskets; and we'll have a picnic, and hear an address worth coming a long way to listen to. Come to the picnic as early as you like. We will eat lunch at about noon, and begin the exercises at 2.30 P. M. This address will be the first of a short series. The subjects of the others will be announced from week to week.

ADVANTAGES OF COOPERATION.

Say, friends, did you ever stop and think what a wasteful drain the present system is upon your labor. Take, for instance, 10 farmers on 10 separate farms. Each farmer has 1 team worth \$150.....\$ 1,500
Wagon, plow, drag and harness worth \$100.....1,000
Cost of keeping team per year, \$100.....1,000
Cost of erecting 10 barns, \$100 each.....1,000
Cost of building fences around 100 acres in 10-acre tracts, \$100 each.....1,000
Cost of clearing by hand 100 acres at \$75 per acre.....7,500
Total.....\$18,000

Now, suppose they were to unite on a tract of 100 acres and work cooperatively, the figures would stand about as follows:

2 teams worth.....	\$ 300
2 sets of harness, 1 wagon, sulky plow, and drag.....	200
Cost of keeping 2 teams.....	300
Cost of erecting 1 barn.....	500
Cost of fencing 100 acres in 1 lot.....	300
1 good stump puller.....	200
Cost of clearing 100 acres with machinery 5,000	
Total.....	\$6,800

A saving of \$6,200 or 620 days per man at \$1 a day, or two solid years of labor, with better tools, barns, etc., and horses better fed, crops better cared for. Isn't it worth your while to read up just a little on cooperation. O. A. VERITY.

CONFORMITY.

The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your type, and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible Society, vote with a great party either for the Government or against it, spread your tabs like base housekeepers,—under all these screens I have difficulty to detect the precise man you are. And of course so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's buff is this game of conformity. If I knew your sect, I anticipate your argument. I hear the preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney; and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false, in all particulars. Their two is not the real two, their four not the real four.—Emerson.

TWO CASES.

"Ah," said the Judge, "you want this decree of divorce made absolute?"

"Yes, your Honor. You granted my fourth petition for divorce, six months ago."

"Ah, I remember. What were the grounds?"

"She deserted me for five months."

"What were the other divorces for?"

"The first left because I workin' pay her board. The second ran away because I threw vitriol at her. The third—" "Yes, yes, the decree is made absolute;" and the paper was signed."

"Who's this?" said the Judge, as a prisoner was brought in.

"Found guilty of bigamy yesterday, your honor," said the crier, "and brought up for sentence."

"Ah, how was it?"

"Your Honor remembers that the prisoner lost all trace of his wife at the close of the war, and remarried at the end of fifteen years, being unable to find any trace of his first wife; but she's just turned up."

"True, true," said his Honor. "Clear case of bigamy. Fifteen years."

And the session was adjourned; after the crier had yelled: "God save the Commonwealth and this honorable court!"—Ex.

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OFF AND ON.

Comrade Van Ornum's article introduces a question by no means new, but always of vital importance to workers for human liberty. While this article should be taken as merely introductory to a more detailed statement of methods of practical propaganda, it contains some discussion-provoking matter, which is complete in itself.

It is safe to say that Comrade Van Ornum will find many dissentients from the views expressed in his opening paragraph. I cannot believe that he intended, (as some who saw the manuscript have conceived,) to cast any slur on the genuine revolutionists in this and every country, whose zealous and unremitting labors in the cause of liberty prove that theirs is no "bluff," but unconquerable devotion to a principle. His reference is doubtless to the hangerson, who gabble of they know not what, and seek to win credit by the assumption of a name which they have done nothing to merit. No doubt, such are to be found, just as there are barnacles attached to every movement; but the defects of the spurious cannot obscure the merits of the genuine.

It is well to take a dispassionate view, and to admit at the outset what truth is to be found in the position taken by our comrade. It is a fact that certain individuals make use of the coming revolution as a pretext for doing nothing at the present time. One of the earmarks by which such "radicals" may be most clearly distinguished is their indifference or hostility to sexual freedom. There is riot in their talk and blood in their eye; and they are wont to express a supreme contempt for the educational propaganda. They will vote, marry, act the part of domestic tyrants, and perform countless other unanarchistic acts; and the Anarchist press receives little or no assistance at their hands. Their constant cry is that we must wait for the revolution to set all things right, and can do nothing in the meantime, save to curse the oppressor, and boast of the tremendous revenge to be taken at some vague time in the future. "Anarchists" of this type are by no means as common as the newspapers would have us believe; but they undoubtedly exist, and form no small impediment to the work of the real revolutionists.

All this, however, is by no means a confirmation of the claim that a successful revolution is today an impossibility. On the contrary, I have little doubt that in the end the people will win their liberties only by fighting for them. I say this in no spirit of exultation, and with no lust for the cheap gratification of revenge. The conflict, if it comes, will be forced upon us, and unavoidable, save at the price of abject and enduring slavery. The grand title of revolutionist has been borne by too many

of the noble and brave, and has inspired too many deeds of the loftiest heroism, to be summarily discarded, simply because it is occasionally usurped by those unworthy of the name.

As to the chance of success, it is not a matter for dogmatic assertion. The effort of a minority would doubtless collapse, when confronted with the tremendous resources of one of our modern governments; but an uprising of the whole people would be quite another matter. By the time affairs have reached so acute a stage in any one country, there will be little danger of foreign interference. The other governments will have troubles of their own to keep them busy. The very soldiers cannot always be trusted to risk their lives and slaughter their brothers, at the bidding of their capitalist masters. The day may be past for secret conspiracies and attempts to precipitate matters by deliberate action. Nevertheless, during this period of preparation and education, the revolutionary fires should never be suffered to die out. If we are never called on to fight, if in some more excellent way our liberties may be won and secured to us in perpetuity, so much the better; but the surest precaution is to keep constantly alive the spirit of resistance to injustice and aggression.

With all this, I consider the latter part of Comrade Van Ornum's article to be exceedingly timely and well advised. While the present work of the Anarchist propaganda must be mainly an educational one, there are few who realize the immense possibilities in the way of passive resistance, or the extent to which it is possible and desirable to lead consistent Anarchist lives today. I hope, therefore, that Comrade Van Ornum will fulfil his promise of developing more fully his thought on this important subject.

Our cause is held back to an extent which few appreciate by the over-sensitivity of many otherwise true and valuable comrades. The personalities which drive them out of active work are often of a surprisingly trivial nature. They seem to be looking for slights, and naturally find what they are looking for. If the local group offends them in some one respect, they refuse to work with it, entirely forgetting the main trend of its work, of which they can heartily approve. Such sulkers in the tent play beautifully into the hand of the common enemy. The same may be said even more emphatically of the chronic grumblers, who make their personal quarrels with individual comrades a pretext for withdrawing from the movement. A pretty sort of Anarchists truly, who prefer to see themselves and their fellow-men eternally subjected to capitalist and governmental tyranny, rather than subordinate their petty grudge to the grandest movement the world has ever known! The Anarchist press is the especial victim of this extreme susceptibility to offence. The names of some of our ablest writers are never seen in DISCONTENT; others boycott Free Society, and others Lucifer; while some few are out of sorts with them all. The readers and the movement suffer; and nothing is gained, except the satisfaction of petty spite and aggrieved vanity. Others, who are well able to help in a financial way, withhold

their support, the moment the paper is not run exactly to their liking. If only we all cared enough for the movement to relegate personal pique to a back seat, the Anarchist propaganda would today be in a most flourishing condition. Never was the need so great; never was the futility of other pretended social remedies so palpably evident; never were the opportunities so large; never were prejudices so rapidly disappearing; never were there so many interested and sympathetic inquirers; never were the services of every worker in the cause of freedom so imperatively demanded. Shall we rise to the occasion, or allow the cause of liberty to be seriously damaged by our petty vanity and childish feuds? Each must answer for himself; and by his deeds, which constitute his real answer, it may be determined whether he is a genuine Anarchist, or a mere sorehead.

The Appeal to Reason is up against it, and is enjoying a taste of the equities of governmentalism. The Post Office Department has hit it with a new and unheard-of rule, enforced only with reference to the reform and radical press. According to the decree, copies sold to non-subscribers cannot be mailed at second-class rates. Of course, the object of such an extraordinary ruling is obvious, and needs little comment. The real point, however, which the Appeal seems totally unable to see, is that the crowd in power will never lack devices to obstruct the circulation of ideas inimical to its schemes. Tyranny is the essence of government. That Socialists, once entrusted with power, form no exception to the rule, was exemplified in Paris last year, when "Comrade" Millerand joined with his bourgeois allies in the infamous and cowardly act of suppressing the Anarchist Congress; and the Socialist press of Paris and the world, including the Appeal, had not sufficient manhood to protest against the outrage, or to repudiate the triple traitor, Millerand. The Appeal is helping to build up the government idea, and will learn nothing, even from a lesson which strikes so near home.

From a great deal that is being written about the "Movement in Favor of Ignorance," a casual reader might be led to suppose that the effort to check the spread of enlightenment was a brand-new scheme, instead of being the favorite resort of priests and rulers in all ages. Throughout all human history, wherever there has been a movement in favor of intelligence, it has been met by a movement, more or less organized, in favor of ignorance. The absolute prevalence of such a movement during the Middle Ages is familiar matter of history. The existence of such a movement was no matter of conjecture, but was speedily "discovered," in a very practical manner, by any who had the temerity to assert their right to independence of thought and expression. The corresponding movement of today exhibits all the characteristic features of its medieval origin. Its real supporters are not the champions of erroneous or even unprogressive opinions, old or new. They are thinking, and trying to lead others to think; and their errors will ultimately be rectified by the intellectual activity that they help to create.

The real agents of the "Movement in Favor of Ignorance" are the supporters of authority in any form; and next to these come their unconscious helpers, the intolerant ones, who cannot abide the expression of opinions contrary to their own. Against such we have reason to be ever on our guard.

JAMES F. MORTON, JR.

WAYSIDE TALKS.

Most people of ordinary intelligence, when the anarchistic ideal is presented to them in the right way, grant that it is just, but say that they cannot deal justly with others, because of one thing or another which they deem sufficient reason for injustice on their part. The other day on the steamer returning to Home, I ran up against a certain pompous individual, and several of his lady friends, who have summer homes at a popular summer resort near here. I was talking with a lady concerning some of our ideas; and this fellow could not refrain from saying something cutting or sarcastic every little while about people who did nothing but make the laborer dissatisfied with his lot. "Such people had better go to work," etc., he said. He was a man from whose own talk one could gather that he had done comparatively little honest work in his life. A statement that roused him more than usual was this: "I consider a man who does not do his share of the labor it takes to produce the things he uses, or its equivalent, is dishonest. I care not what way he has of getting out of it." He was formerly a real estate agent, and now is a banker. He replied:

"I do an equivalent in work. Do you not consider brain work more arduous than mere manual labor?"

I answered: "It has always been the custom of those who wished to get their living without productive labor to contend that brain work should be paid a larger wage than manual labor. By your statement, one would think that the laborer burns no brain tissue, but is a mere automaton. You know that what employers want is intelligent workmen. Now, will you show me the justice in paying a man who uses his brains alone more than the workman who uses his brains and his hands also? The capitalist, because he happens to have a surplus of gold, sets both the price paid for his brains and the other fellow's muscle, paying the former all he can, and the latter the least he can."

He then asked: "Well, how would you remedy the matter?"

I answered: "I would fix it so that when one of these people wanted a sack of potatoes, and put down a \$20 dollar gold piece to pay for it, I could say to him: 'I do not want that root of all evil.' 'But how can I get some potatoes?' he asks. 'Get in and do some useful labor; and you'll get all the potatoes and other things you are entitled to.'"

A lady, some time since, after some discussion on the condition of the workers, asked me what I thought was the cause of so much misery. I replied "Dishonesty." "I always teach my children to be honest," she said. "There might be different ideas as to what is honest. I took to town two boxes of tomatoes, a few years ago, and sold them to a grocer; and, as I unload-

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ed them on the sidewalk, a man came up and bought them for 25 cents more than I got for them. The grocer never touched them; but he pocketed the difference in cash, nevertheless; yet you consider that honesty. I don't. Business is swindling in nearly every transaction."

G. H. ALLEN.

PRIESTLY PREVARICATION.

III.

The following quotations are from the Life of William Lloyd Garrison, which may be considered the textbook on the abolition of slavery, and shows the damnable opposition of the church against the freedom and brotherhood of man:

"Circumstances about to be described made the condition of the American churches the next great concern of the abolitionists, and, consequently, the subject of the 'Liberator's' most uncompromising censure. All denominations were on the eve of throwing off the mask as apologists for the slave system, and of covering their guilt by exciting anew against Mr. Garrison the odium theologicum already incurred by his exposure of the colonization hypocrisy.

"The hostility of the churches, and the timidity of the public-hall owners, now began to be a most serious embarrassment to the abolitionists in their oral propaganda.

In Boston, churches and vestries were shut against abolition meetings even for prayer, and the notices of them were systematically suppressed. In New Hampshire, Methodist bishops issued a pastoral letter against cooperation with the abolitionists, and especially against allowing them pulpit hospitality. In New York, the American Bible Society publicly disclaimed any connection with them, and sought credit for its refusal to accept the offer of funds to place Bibles in the hands of the southern slaves, or to recommend local societies to do so. In Philadelphia, the Baptist General Tract Society exacted a pledge of its agents not to intermeddle in any way with the slavery question.

"Looking over the whole field, Mr. Garrison found the religious press, without regard to denomination, 'filled with apologies for sin and sinners of the worst class,' though all of 'the preeminently corrupt and servile' at the north were orthodox save one, and drew from the developments of the day as to the demoralization of the churches proof that 'American Christianity is the main pillar of American slavery.'

"The Baptist General (eighth triennial) Convention vouched for our slaveholding brethren as Christians, sincere followers of the Lord Jesus.

"It is a fact, alike indisputable and shameful, that the Christianity of the nineteenth century, in this country, is preached and professed by those who hold their brethren in bondage as brute beasts! and so entirely polluted has the church become that it has not moral power enough to excommunicate a member who is guilty of MAN STEALING! Whether it be Unitarian or orthodox, Baptist or Methodist, Universalist or Episcopal, Roman Catholic or Christian, it is full of innocent blood; it is the stronghold of slavery; it recognizes as members those who grind the faces of the poor, and usurp over the helpless the prerogatives of the almighty! At the south, slaves and slaveholders, the masters and their victims, the spoilers

and the spoiled, make up the Christian church! The churches at the north partake of the guilt of oppression, inasmuch as they are in full communion with those at the south."

"See how these Christians love one another!" was the just and striking exclamation of the heathen in the first century. "There are no wild beasts so ferocious as Christians, who differ concerning their faith," was the equally striking, and probably equally just, exclamation of the heathen in the fourth century; and this is emphasized in the twentieth century when any one sect would, if they had the power, kill all who would not subscribe to their shibboleth. The churches are the mainstay of the present damnable white slavery, which all persons should know is doomed just as soon as the religious superstition is exposed more generally. The pope's last encyclical letter is some little help in this direction. He orders Catholics to "be respectful to their masters, and observe sobriety and religious practices." This is the same person who took upon himself the power of extending the length of last year, so as to gather in a few more hundreds of thousands of Peter's pennies. "Observe religious practices," exactly, and then you know you have nothing to fear from the fools. That blessed book of contradictions, called the Bible, says "Call no man master, neither be ye called master;" and then, in the same breath, adds, "for one is your master, Christ."

The influence of Christianity (we can only draw the conclusion from those calling themselves Christians) has increased the social evil in a most lamentable degree. The marriage laws were not enacted to promote love and purity; they were invented by the church for the triple purposes of protection of property, gain of power to the church, and fees to the church; and, incidentally, to legalize prostitution; for most of the marriages in "high life" are simple prostitution. As to "Christianity benefiting the mass of mankind," leave the spiritual part as an unknown quantity, which no man can solve for, or of, another—the material prosperity of the working masses is, and has been for generations, growing steadily worse and worse. In proof, take Gladstone's calculation, that by the aid of machinery the manufacturing power of the world doubles every seven years. The machines are invented, made by, and worked by the masses; but does the prosperity of the masses double every seven years? No!! The Christians—church and state—take damned (excuse the adjective, but there is no other strong enough to meet the case,) yes, damned good care that the producer's share shall be at the inverse ratio. Brotherhood, indeed! I could learn more of the beauties of brotherhood from a small tribe of monkeys than from all the persons in existence; this is without inferring any extra near relationship to those who do not charge or accept rent, erect churches, or exact tithes, or advocate slavery.

After 1,900 years of Christianity—the word stinks—men and women have to "strike" for one day's rest in seven—waiters' strike in San Francisco, May, 1901. The church tells us that the Christian's God had to take a day's rest, after his first six days' work; which, by

the way, was only talking a very few words; it was certainly wonderful work; but we are also informed that he is almighty, omnipotent, etc.; but he had to take a rest. There is no doubt that church Christianity has been growing more and more degraded with its age.

Christians dragged Garrison through the streets of Boston; but today they murder Filipinos, Boers, and Chinese, and American white slaves—Homestead, Cœur d'Alene, and Albany, N. Y.

The church would not exist without the state; and the state could not exist without the church, so that if the church which, of course, consists of Christians, did not exist, these recent murders would not have been perpetrated. Church, state, disorder and murder always have, and always will be, inseparable companions.

Thoreau truly said: "To reject religion is the first step toward moral excellence."

KINGHORN-JONES.

REVOLUTION OR EVOLUTION.

It is much the fashion among a class of would-be reformers, who wish to be accounted radical, to announce themselves as revolutionists. It sounds wonderfully brave, and is an easy way to establish, for a time, a reputation for bravery, provided no one calls their bluff. But really, is there any bravery in it? If it not rather, in many cases, a bid for a little cheap notoriety? Suppose we examine this matter of revolution, and see what there is in it, especially as there are many earnest, faithful souls, who care not for notoriety, but who see no hope for human emancipation, except through a social upheaval, with all the horrors of civil war.

In the first place, the time for successful revolutions, taking the term in its ordinary meaning, is passed. An uprising of the people in any country in the civilized world against the constituted authorities would be crushed like an eggshell. If the military and naval power of the country in which the rising took place should prove inadequate, any or all the other powers would turn in and help to a sufficient extent to accomplish the purpose. The machinery of war, and the means of communication, have been so developed and perfected, during the last 25 years, that no rising of the people, in the sense that we understand the term, can hope to cope with them. All the navies of the world, those vast engines of war, have been practically built in that time. And the appliances for offensive military operations have been quite as much improved as the naval. These, and their stores, are all in the hands of the various governments. There is nothing known to science, which the people can use, that is not equally known to and within the reach of the various governments. And when the people are once beaten, as they certainly would be beaten, there is not a place on the habitable globe to which they can flee and escape the swift destruction which would await them. No matter how mildly and considerably they should attempt to do their work, it would cut no figure at the finish. They would be slaughtered without mercy, as was done in Paris 30 years ago, when the commune was suppressed.

But we must not assume from this that the people are powerless against the tyranny of their rulers. Just as the

military and naval resources of governments have developed, and destroyed the possibility of the peoples withstanding them by force of arms, there has been brought into clearer light the fact that the emancipation of the people depends rather upon economic changes, which are slowly working their way, in the nature of an evolution, against which all the armies and navies of the world are powerless. They even constitute sources of weakness that are likely to hasten the downfall of the very institutions they are organized to defend.

The people have only to adopt and use for their own benefit certain business improvements which their masters have themselves established and perfected, to emancipate themselves from interest charges, abolish every debt, public and private, and destroy all the great fortunes in this world. But these are only the beginning. Following the same line, and only carrying out to their logical conclusion these same improvements, bring the settlement of the labor question, the railroad question, the land question, and the question of the political rulership of a part of the people by another part of those people.

Furthermore, there remains still another resource which the people possess, against which armies and navies are powerless, and that is, the tremendous force there is in passive resistance. When the people shall have been brought into touch and sympathy one with another, through the improved conditions which come from better associations, it will be possible to utilize this power in a general refusal to work under capitalistic conditions. Then will come to an abrupt and final end the system of fraud and violence which today rules the world with an iron hand. It is impossible in a single article to make clear the means whereby the economic changes mentioned are likely to be brought about, or how they will produce the desired end; but they are as inevitable as the rising of the sun on the morrow. For many years the banking interests of this country have been building up and perfecting the machinery that is destined to destroy their power forever. This will be made plainer in subsequent numbers.

WILLIAM H. VAN ORNUM.

SELF REVERSALS BY THE SUPREME COURT.

The United States Supreme Court is the one tribunal in the world which can give one judgment at one time and an opposite one at another, and be right both times. For example:

1. It has decided (Dartmouth College case) that a state charter is a contract which the state may not break; that it has exclusive authority to regulate commerce on all our navigable waters; and later that it has not. Later yet it has reversed that reversal and reaffirmed its first decision.

2. It has decided that stock certificates may not be issued under a state law, and later that they may.

3. It has decided that any state may prohibit the importation of alcoholic liquors, and later that no state may do so.

4. It has decided that congress has no power to make paper money a legal tender for debts incurred before its issue, and later that it has unlimited power to make paper legal tender in peace or war.

5. It has twice decided that an income

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tax is constitutional, and once—the last time—that it is not.

The unique thing about our Supreme Court is its supremacy over all things—including its own decisions.

"The law of the land is thus and so," said an eminent jurist a going before it. "The law is not thus and so," said the chief justice. "I beg your honor's pardon; but the law was thus and so until your honor spoke."—New York World.

HOME NEWS.

Henry Stocker arrived Sunday, for a brief visit.

Boating and walking are very popular here now. The weather is delightful.

John L. Adams was home for a short visit on Sunday last. He is now an engineer in Tacoma.

Ida Allen and Katie Minor are back from their short visit in Tacoma. Our other wanderers are due to return shortly.

If you wish to know how to raise ducks, come and take lessons from those living at Home. The Bay is fine for duck raising.

E. C. Miles has sold his improvements to George B. Jones. The latter and his mother, Mrs. Kate Robinson, arrived here last week. They came from Detroit, Mich. Mrs. Robinson is a sister of Mrs. Burton.

Don't be alarmed at any mysterious references to a "stuffed club" which you may hear at Home. No weapon of assault is intended, but simply Dr. Tilden's hygienic regime, which finds favor in several households here.

Comrade Ingalls, whom we mentioned in our last issue as having left for San Francisco, got as far as Tacoma, when the pleasures of Home life lured him into transacting his business by letter. Hence he is still with us.

By special request, we omit the name of the matron who undertook to mend the Interloper's coat, and succeeded in eliminating the pockets. She is hereby warned, however, to mend her ways, more effectively than she did the coat.

Quite a number of visitors are expected this summer, including several well-known radicals. Friends of progressive thought are always given a cordial welcome. Those going from the east to any point on the Pacific coast, vice versa, add but little to their expense by a side trip to Home.

ways, but especially in listening to the stories of James F. Morton, Jr., the children's new friend. A nice lunch was served; and all left for home well pleased with the afternoon's entertainment.

The comrades at Home are justly proud of their children. Without being in the least goody-goody, the little ones seem to imbibe from the atmosphere of the place a spirit of affection and desire to be helpful. As they grow older, they will be the best possible advertisements of the superiority of Anarchist principles and methods of training.

Gracie and Georgie Allen have returned from Anderson Island, where they have been visiting our friends, the Lindstrom family, for the past two weeks. On returning Grace found that she had passed the eighth-grade county exam nation. This speaks well for our teachers. We have a good school. Children here need not go uneducated.

The Sinaloa Improvement Company is sending out circulars in behalf of a proposed new colony. Among the regulations, there is one which prohibits all amusements on Sunday. That no such sentiment prevails here our jolly picnicking parties can witness. Last Sunday, a merry group started in the direction of Long Branch, enjoying a festive time in one of the many beautiful spots en route. The evening was delightfully spent at the Cheyse home, with music and recitations. On future Sundays, it will be "the thing" to picnic in the park. Are you with us?

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 82 people here—23 men, 23 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

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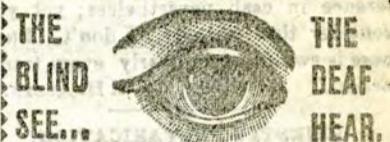
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